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MINUTES

MOUNT ZION CHURCH, October 3, 1846.

Agreeably to adjournment, the Mississippi Baptist Association met with the Mount Zion church, Franklin county. The introductory sermon was delivered, according to previous appointment, by Elder JESSE YOUNG, from 1st Thes. 5: 21: "*Prove all things, hold fast that which is good.*"

After an intermission of a few minutes, the delegates assembled in the house: prayer by bro. Conn.

Called for and read letters from twenty-three churches, minuted their statistics, and enrolled the names of their delegates. The association was then organised, by electing bro. Z. REEVES, Moderator, and G. P. CLAUGHTON, Clerk; brethren R. Thompson and J. Sojourner, tellers.

The door being open for the reception of churches, a letter was presented from the New Salem church, West Feliciana, La.; and on examination, was found orthodox and received. Also, a letter from the Pierce's Creek church; it having withdrawn from the Mississippi River association, and adopted articles of faith that were orthodox, was received without a letter of dismission from that body, on the ground that it did not come from a body of the same faith and order with us; and their delegates received the right hand of fellowship.

Appointed a committee to arrange preaching during the meeting, consisting of br'n P. Bond, A. Cloy, J. Sojourner, C. Stewart, R. Thompson.

Visiting ministers invited to seats with us.

Correspondence from other associations were called for; whereupon, brethren Jesse Crawford and Calvin Magee appeared as messengers from the Pearl River, with a letter and package of minutes, and received the right hand of fellowship by the Moderator; bro. V. W. Brock, from the Union, was received in like manner, but without a letter or minutes—bro. W. H. Anderson, his colleague, not having arrived. Also, a letter and package of minutes from the Eastern Louisiana, but no messenger.

The committee on preaching reported that brethren J. D. McFarlane, C. Magee, and J. Crawford, preach on to-morrow in the order of their names; and that bro. S. Coker close: brethren Magee and Crawford having occupied the stand to-day, since the introductory.

Appointed bro. T. M. Bond, assistant clerk.

Appointed brethren to write letters of correspondence to sister associations, viz: T. M. Bond, to the Union; H. D. F. Roberts, to the Eastern Louisiana; and M. T. Conn, to the Pearl River.

Appointed a committee of arrangement and revision, viz: S. Coker, J. Young, H. D. F. Roberts, with the Moderator and Clerks.

Appointed a committee to write an obituary notice on the death of brethren Wm. Martin and James Bailey, viz: T. M. Bond, Conn, and Roberts.

Appointed messengers of correspondence to sister associations, as follows: M. T. Conn, J. D. McFarlane, and Z. Reeves, to the Union; H. D. F. Roberts, S. Coker, and R. Wilkinson, to Eastern Louisiana; W. Clark, J. Young, and S. Coker, to the Pearl River.

Appointed a committee of finance, consisting of brethren S. M. Brian, J. Cain, and C. Stewart.

Brethren W. H. Anderson, from the Union, having arrived, was formerly received and took his seat.

Bro. V. W. Brock asked leave of absence, which was granted.

The association then adjourned to 9 o'clock Monday morning: prayer by bro. Roberts.

SUNDAY MORNING.

Met at an early hour, and the brethren appointed to fill the stand preached to a large and waiting congregation, greatly to the comforting and building up of God's people in their most holy faith. In consequence of the ill health of brother Coker, bro. T. M. Bond closed the services. In these exercises christians greatly rejoiced: many persons came forward as mourners; and we hope that great good was done.

MONDAY MORNING, 9 o'clock.

Met pursuant to adjournment: prayer by bro. McFarlane.

Read the rules of decorum, powers of asssociation, &c.

On motion, bro. R. Wilkinson took his seat as a delegate from the New Providence church, as alternate, in the place of R. Thompson, absent.

Called for the report of the committee of arrangement and revision, which was received, and the committee discharged.

The committee to report on the death of our beloved brethren Martin and Bailey, reported, which was received, and is as follows:

We are called upon at this time, in a truly solemn manner, to commemorate the death of one of our brethren in the ministry, bro. WILLIAM MARTIN, who departed this life in the midst of a field of usefulness, and has gone to reap the reward of all his labors. He was a member and pastor of the Mount Zion church, Copiah county, Mi. We have not the particulars of his life, but we know him as a brother beloved in the Lord. He was truly bold and undaunted in defending the truth; pious in his life; amiable in his manners; and godly in his deportment. We lament his death, and tender our sympathies to the mourning church and bereaved family.

We are also called upon, by an act of divine Providence, to mourn the loss of bro. JAMES BAILEY, of Copiah county, one of our most amiable and gifted ministers. Bro. Bailey had been about thirty years proclaiming with great success, the unsearchable riches of the Redeemer's grace; and for the last seventeen years, was pastor of the New Providence church, Copiah county, when his summons arrived from the throne of Jehovah, to yield up his earthly care, and attend the presence of his Lord and Master. Nor was he unprepared for the event. As he lived unto God, so he died triumphing and exulting in the fullness of his salvation. Death found him in full harness in his Savior's cause; and by happy experience he could testify, that "Jesus can make a dying bed feel soft as downy pillows are." He has left a wife and numerous family to mourn their irreparable loss. His death has occasoned a chasm in his church, and among his numerous circle of relatives and friends, which cannot easily be filled; and our association,

of which he had lately before his death become a member, but to which he had been for many years accustomed to pay occasional visits, sensibly feels the vacuum produced by his decease. But assured that our loss is his unspeakable gain, we meekly bow to the Almighty decree.

The committee on preaching reported that brethren Roberts, Anderson, and Conn, preach to-day in the order of their names: the report was received and the committee discharged.

The committee on finance reported, which was received, and is as follows:

In the hands of the treasurer,	$32 56¼	
Contributions by the churches,	108 30	—140 76¼
CONTRA.		
Paid T. M. Bond, services as messenger to associations,	$24 00	
" Z. Reeves, " " "	8 00	
" M. T. Conn, " " "	10 00—	42 00
Remaining in the hands of treasurer,		$98 76¼

The circular letter prepared by bro. Conn, was read and unanimously adopted.

Corresponding letters read and adopted.

Resolved, that our introductory sermons in future commence at 10 o'clock in the morning; and that we request the churches to make their letters to this body as short as convenient.

Resolved unanimously, that we tender our thanks to the brethren and citizens of this church and vicinity, for the remarkably kind and hospitable manner in which they have entertained us and the congregation during our stay among them.

Resolved, that we tender our unfeigned thanks to the Moderator and Clerks, for the prompt and dignified manner in which they have discharged the duties of their office during the session.

Resolved, that we request the churches composing this body to mention in their letters the number of copies of minutes they want.

Resolved, that we unite with the Pearl River association, in setting apart Monday after the fourth sabbath in November next as a day of fasting, humiliation, and prayer to God, that he would send us more gospel ministers into his vineyard; and that we request all our churches to meet on that day at their respective places of worship for that purpose.

Resolved, that we respectfully request the brethren and friends who may entertain this body at its future meetings, to refrain from presenting ardent spirits in their accommodations.

Whereas, the Shiloh church, in Wilkinson county, has not been represented in this body for several years, therefore

Resolved, that we appoint a committee to visit said church and preach to them, and endeavor to ascertain their state and standing, and that they report at the next meeting of this body. The committee to consist of brethren Young, Reeves, McFarlane, Bond, Cheatham, Claughton, S. M. Brian, R. Johns, Sojourner, Lea, J. Cain, and C. F. Felder, to meet with said church on Saturday before the fifth sabbath in November next.

The petitions from the New Providence and Bethesda churches for letters of dismission, to enable them to unite with the Union association, was granted.

Appointed Elder Z. Reeves to preach the next introductory sermon, and Elder J. Young his alternate.

Appointed bro. T. M. Bond to write next circular address of this body, and present it at the next session.

Appointed bro. T. M. Bond to superintend the printing and distribution of one thousand copies of these minutes; and that he receive fifteen dollars for his services, and draw on the treasurer for funds to defray the expense.

Resolved, that we hold our next meeting with the Pierce's Creek church, ten miles west of Woodville, Wilkinson county, to commence on Saturday before the first sabbath in October, 1847, at 10 o'clock A. M.

The minutes being read, the association adjourned. The Moderator sung the hymn, "Blest be the dear uniting ties," &c. The delegates meanwhile took each other by the hand in a most affectionate manner, and prayer was offered by Elder S. Coker.

ZACHARIAH REEVES, Moderator.

G. P. CLAUGHTON, Clerk.

Ministers of the Mississippi Baptist Association.

SHADRACH COKER,
JESSE YOUNG,
ZACHARIAH REEVES,
THOMAS M. BOND,
WILSON CLARK,
HENRY D. F. ROBERTS,

J. D. McFARLANE,
H. McNIGHT,
MOSES SEAL,
M. T. CONN,
R. WILKINSON,
A. CLOY, Licentiate.

Note.—Names of absentees marked thus *; ordained †; licensed §; dismissed churches ‡.

STATISTICAL TABLE.

NAMES OF CHURCHES.	DELEGATES' NAMES.	POSTOFFICE.	Baptised	Received by letter	Restored	Excluded	Dead	Dismis'd	Total No. Members	Ministers	Contributions	Time of meeting
New Providence, Amite county,	Thomas R. Cheatham, R. Thompson,	Liberty,	6	—	—	—	1	3	64	1	6 00	4th sab.
Ebenezer,	T. M. Bond,† R. Johns.	Toler's,	15	10	1	3	1	7	71	1	6 55	3d sab.
East Fork,	Robert B. Dickey, C. F. Felder,	Liberty,	3	1	—	—	3	4	61	—	6 00	2d sab.
Zion Hill,	Jesse Young,† Isa. Cain,	Liberty,										
Shiloh,	No delegate,	Woodville,	—	—	1	2	2	3	35	1	3 00	1st sab.
Gallilee,	T. Causey, G. P. Claughton,	Centreville,	—	—	—	—	—	—	—	—		
Hopewell	J. Ford, Lebbeus Wharton,	Meadville,	5	4	—	1	1	—	45	—	5 00	
Marshall,	William F. Cain, William Marcelus,		3	4	—	—	1	5	29	—	6 00	4th sab.
Salem,	B. Carter, P. Bond,	Holmesville,	2	2	—	1	2	—	31	—	3 05	1st sab.
Friendship, Pike county,	S. Coker,† A. Moke,	Holmesville,	1	1	—	—	—	—	45	—	4 00	4th sab.
Ramah,	W. Clark,† S. Coward,		—	—	—	—	—	2	34	1	5 00	3d sab.
Jackson,	F. Brian, S. M. Brian,	Jackson, La.	—	—	—	—	—	2	13	1	2 00	2d sab.
Mount Pleasant,	Z. Reeves,† William Dawson,	Holmesville,	19	1	—	—	2	—	67	1	2 00	2d sab.
Liberty,	H. D. F. Roberts,† A. M. Lea,	Liberty,	2	1	—	—	1	1	44	1	5 00	4th sab.
Mount Zion, Franklin county,	W. Cotton, A. Cloy,§	Meadville,	—	—	—	4	1	5	96	2	6 00	1st & 3d
Friendship, Franklin county,	B. Jackson, J. W. Oliver,*	Brookhaven, Lawrence co.,	3	3	2	2	1	3	35	1	4 00	3d sab.
Spring Hill,	J. Sojourner, T. W. Scott,	Locust Hill, Adams co.,	—	—	1	1	—	1	30	—	4 00	
Bethany,	M. T. Conn,† P. Headrick,	Lindon,	14	1	—	1	1	1	34	—	5 00	2d sab.
Mount Zion, Copiah county,	J. W. Pearce, H. A. Davis,	Brookhaven, Lawrence,	1	6	—	—	1	2	20	1	4 00	1st sab.
Bogue Chito,	J. Thomas, W. Gulledge,	Holmesville,	—	—	—	—	1	—	27	—	4 00	4th sab
Bethesda,‡	W. B. McCaa, J. H. Clark,	Union Church,	—	3	1	1	—	5	73	—	5 50	
New Providence,‡ Copiah co.,	W. Bailey, V. Davis,	Reed's Store,	19	1	—	1	1	3	44	—		
Mount Moriah,	U. Gill, J. Hickman,	Brookhaven, Lawrence,	3	8	—	—	2	2	33	—	4 00	3d sab.
Sarepta,	C. Stewart, E. McCaa,*	Meadville,	2	2	—	—	—	1	33	—	4 50	
New Salem,	J. D. McFarlane,† B. Miles,	Williamsport, Point Coupe, La	—	2	—	1	1	—	14	—	3 00	3d sab.
Pierce's Creek,	R. Tickle,	Woodville,	—	—	—	—	—	—	19	1	5 00	1st sab.
			—	—	—	—	—	—	50	—	5 00	2d sab.
			50	6	13	22	50	1051	12			

Note.—Names of absentees marked thus *; ordained †; licensed §; dismissed churches ‡.

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CIRCULAR.

The Ministers and Messengers composing the Mississippi Association, to the churches they represent, sendeth christian salutation.

DEAR BRETHREN: It has become our pleasant duty to address to you our annual circular for your encouragement and comfort; and we know of no subject that would be better calculated to accomplish this object, than the final perseverance of the saints in grace to glory. This subject is one that is full of power, influence, and dignity; and while it leads us to consider of our own weakness, it also enables us to form more just conceptions of divine omnipotence. Perseverance is the continuance in any design, state, opinion, or course of action. The perseverance of the saints is their continuance in a state of grace to glory. It is, however, denied by some to be a a bible doctrine; but this gives us no uneasiness, seeing the scriptures, both of the old and new testament, are fraught with sentiments of this kind.

The bible teaches our moral inability—our total depravity; and that the heart of man is deceitful above all things, and deperately wicked. Let us for a moment consider the moral world, with all its boasted power; its insufficiency to carry man through the turmoils of this life to eternal felicity. When we look back through the pages of history, we see one continual scene of sin and folly—of wars, rapine, devastation and bloodshed: one nation rising against another; one empire dashing against another, and extirpating their millions from the earth. And all for what? That some proud aspirant may be eulogised as a hero. Thus we see that the proud heart of man tends to wickedness continually; and that if he was left to himself, he would finally fall away: and if one should be deprived of his inheritance, so might another, and another, until the whole church be captured by the enemy, and the whole family of justified believers fall infinitely short of their promised rest. We are, therefore, taught to put no confidence in an arm of flesh; but in order to obtain a never fading crown of glory, to rely upon Christ and his grace to sustain us, while we have the world, the flesh, and the devil combined against us. These, in their several ways, assault our peace and seek our ruin. They attempt, in various forms, to cause us to wallow in the mire of sensuality, or to puff up with pride; and amidst all their devices, how small are our abilities, in ourselves considered, to resist them. We are, therefore, made to exclaim, in the language of scripture, "Who is sufficient for these things?" But the weapons of our warfare are not carnal, but mighty in God to the pulling down of strong holds. It is then by grace that the creature is upheld. They are "kept by the power of God through faith unto salvation."—1 Peter 1: 5. The divine attributes of Deity are all engaged in the final security of believers. God's love is a perfection immutably the same; therefore his people cannot be the objects of it at one time and not at another. "Having loved his own which were in the world, he loved them unto the end."—John 13: 1. "The Lord hath appeared of old unto me saying, yea I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."—Jer. 31: 3. His faithfulness to them and to his promises are not founded upon their merit, but on his own sovereign will and goodness; and it therefore cannot be violated. "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed."—Mal. 3: 6. "Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psalms 89: 33.

His wisdom foresees every obstacle in the way, and is capable of removing it, and directing them into the right path. It would be a reflection on his wisdom, after choosing a right end, not to choose right means in accomplishing that end! "Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee."—Jer. 10: 6, 7. The power of God is insuperable, and is absolutely and perpetually displayed in their preservation and protection.—1 Peter 1. 5. The Holy Spirit has also something to do in the great work of the salvation of man: it finds him in his sins; it convinces him of the error of his ways; it teaches him humility, and brings him to the Savior; it animates him to holy duty and perseverance in the possession of that faith which is stronger than death; it cheers his drooping spirits, by arraying before him the glorious promises of the Savior; and enables him with thrilling delight and joyful expectation to look forward by faith to the end of the race, bearing in mind the confident conclusion of the apostle: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. 1: 6.

Thus the Spirit communicates grace and strength to the believer according to his days. We are therefore convinced, that all the work of regeneration and sanctification is performed and carried on in the soul by divine grace, through the operation of the Holy Spirit, and not by any native principle that is in man. It would, therefore, be a reflection on this divine agent, to say that any should fall and be finally lost, who had been brought under its influence.—See Rom. 8: 9; John 4: 14, and 16: 14. We also consider the sure foundation of the believer's hope as predicated upon the glorious Son of God; and what he has done for us, the Father promised the Son, that when he would make his soul an offering for sin, he should see his seed, he should prolong his days, and the pleasure of the Lord should prosper in his hands, and that he should see the travail of his soul and be satisfied; which satisfaction could not be complete, if he should lose any that the Father has given him. But just before the Savior offered himself upon the cross, he addressed the Father in the following language: "Those that thou gavest me I have kept, and none of them is lost, but the Son of perdition; that the scripture might be fulfilled."—John 17: 12. Again: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand."—John 10: 27, 28, 29. Again: The Savior established a permanent kingdom in the world, which kingdom was spoken of by the prophet Daniel 2: 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." And in the establishment of the church, (which is the Savior's kingdom,) he said to Peter: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. 16: 18. All the members composing that body were chosen subjects, and not by themselves, but chosen by the Master himself. "Ye have not chosen me, but I have chosen you, and ordained you, that ye

should go and bring forth fruit, and that your fruit should remain."—John 15: 16. Also, "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love."—Eph. 1: 4. There seems to be a two-fold evidence in these two passages of scripture: 1st. The believer is a participant of divine favor, and is made to drink deep of electing love. 2d. They are ordained to love and to good works, and of course must persevere in them to the end; not contrary to their will, but with singleness of heart, fearing the Lord. The soul having died to the love of sin, their desire is to live for Him who is their life, that they may be with him in a world of ineffable delight. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3: 3, 4. The believer may rejoice "that the Lord God is a sun and shield;" "that he is an impregnable fortress;" that in him they are secure from all the fiery darts of the enemy, both by the Father and by his Son Jesus Christ. We now quote a few passages, among many, containing some cheering promises to the believer: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."—Job 17: 9. "For the Lord will not cast off his people, neither will he forsake his inheritance."—Psalms 94: 14. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."—Psalms 125: 1. "But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4: 18.

Having these promises, dear brethren, stand fast in the liberty wherewith Christ hath made you free; for we are persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

M. T. CONN.

MINUTES.

PIERCE'S CREEK CHURCH, October 2, 1847.

THE MISSISSIPPI BAPTIST ASSOCIATION met with the Pierce's Creek Church, Wilkinson county. The introductory sermon was delivered by Elder Z. Reeves, from Matt. VI, 18: "*And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.*" After an intermission of a few minutes, the delegates assembled in the house, and Elder Z. Reeves led in prayer.

Called for and read letters from twenty-three churches, minuted their statistics, and enrolled the names of their delegates. The Association was then organized by electing Elder Z. REEVES moderator, and G. P. CLAUGHTON clerk. Brethren R. Thompson and Isa. Cain tellers.

The constitution was called for and read.

Brethren S. M. Brian and F. Brian, from the Jackson church, owing to a disappointment in their conference meeting, produced no letter from their church; but were invited to seats with us, and to a participation in the discussion of business, but not to vote.

Appointed bro. L. PERKINS assistant clerk.

The door being open for the reception of churches, a letter was presented from the Mount Olive church, Franklin county; and on examination was found orthodox and received by us, and the right hand of fellowship extended to her delegates by the moderator.

A letter was presented by G. P. Claughton from the corresponding secretary of the Mississippi Baptist State Convention and read.

Appointed a committee to arrange preaching during the meeting, viz: R. Thompson, W. Rule, and C. Stewart.

Correspondence from other Associations were called for, whereupon Elder Jesse Crawford appeared as messenger from our sister the Pearl River Association, with a package of minutes but no letter, (his colleague, Elder C. Magee, having the letter and failed,) who received the right hand of fellowship by the moderator.

Appointed a committee of finance, viz: T. W. Scott, A. M. Lee, and Isaiah Cain, with the treasurer.

The committee on preaching reported that brethren Crawford, Reeves, and Bond preach on Lord's day in the order of their names; the stand occupied to-day, since the introductory, by bro. M. Seals.

Appointed a committee of arrangement and revision, viz: W. Clark, J. D. McFarland, T. M. Bond, T. R. Cheatham, and C. Stewart, with the moderator and clerk.

Appointed brethren to write letters of correspondence to sister Associations, viz: T. M. Bond to the Union, J. D. McFarland to the Eastern Louisiana, and C. Stewart to the Pearl River.

Appointed messengers of correspondence to sister Associations, viz: W. Clark and Z. Reeves to the Eastern Louisiana and the Union, and M. Seal and J. D. McFarland to the Pearl River.

Adjourned to 9 o'clock Monday morning: prayer by Elder J. Crawford.

MONDAY, nine o'clock A. M.

Met pursuant to adjournment: prayer by Elder McFarland.

Reports were called for, when the committee of arrangement and revision made their report, which was received and the committee discharged.

The committee appointed by this body at its last session to visit the Shiloh church, made their report, which was received, and is as follows: That through their labors and advice the church has got in order, and is keeping house for God; has preaching and the administration of the gospel ordinances regularly administered, and is sound in faith and practice.

The committee on preaching reported that brethren McFarland and Crawford preach to-day in the order of their names, which report was received and the committee discharged.

The financial committee made their report, which was received and the committee discharged; which report is as follows:

DR.

In the hands of the treasurer, 1846,		$98 76¼
Contributions by the churches, 1847,		102 52½
		$201 28¾

CR.

Paid T. M. Bond for printing minutes for 1846,	$35 00		
For superintendence,	15 00		
Paid J. D. McFarland,	12 00		
Paid S. Coker,	8 00		
Paid Wilson Clark,	10 00		
Paid for printing these minutes,	55 00		
For superintendence,	15 00		150 00
Balance in hands of the treasurer,			$51 28¾

Corresponding letters were called for, read, and adopted.

Appointed Elder Z. Reeves as corresponding messenger to Pearl River Association.

Circular letter called for, when Elder T. M. Bond reported that he had not written one, but presented an essay, which was received.

A letter of dismission granted to the Bethany church for her to join the Union Association.

A petitionary letter was received from the Pearl River Association, requesting us to appoint delegates to meet her in convention in connection with the Mississippi River Association, whereupon a committee to nominate delegates was appointed, viz: brethren R. Thompson, J. W. Felder, G. P. Claughton, J. Thomas, and B. Miles, who made the following nomination, viz: brethren J. D. McFarland, T. M. Bond, Z. Reeves, W. Clark, G. P. Claughton, J. W. Felder, and E. Gresham, which nomination was agreed to.

Appointed Elder J. D. McFarland to preach the next introductory sermon, and Elder W. Clark his alternate.

Appointed G. P. Claughton and L. Perkins to superintend the printing and distribution of one thousand copies of the minutes of this Association, and that they be allowed fifteen dollars for their services, and call upon the treasurer for funds to defray the expenses thereof.

Resolved, that Elder T. M. Bond be requested to present his claim for contingent expenses.

Resolved, that T. M. Bond be appointed a committee to enquire into the cost of publishing in book form a file of minutes of this Association, from her commencement to the present time; and if he should find that the sale of the book would pay for the same, he is hereby authorized to have it published immediately, and he shall be entitled to any surplus that may arise from the sale of said book: and in case the cost should prevent the publication, he will report the same at the next meeting of this body.

WHEREAS, the Mississippi Baptist State Convention has addressed a letter to this Association asking for aid from us to assist the weak churches within the state, therefore,

Resolved, that we lay this matter before the churches composing this Association; that if any of the churches feel free to give a helping hand, they will send up a separate fund for that purpose at the next meeting of this body.

Resolved, that this Association request the clerks of churches, in making out their statistical tables for the Association, to conform to the plan of the table in the minutes, and that they give the number of white and colored members separate.

Resolved, that this Association tender their unanimous thanks to the brethren, sisters, citizens, and brethren of other denominations for the remarkably kind and hospitable manner in which they have entertained us and the congregation during our stay among them.

Resolved, that we hold our next meeting with the Hopewell church, Franklin county, commencing on Saturday before the first Lord's day in October, 1848, at ten o'clock A. M.

The minutes being read, the Association adjourned: prayer was offered by Elder T. M. Bond.

Z. REEVES, Moderator.

G. P. CLAUGHTON, Clerk.

EXERCISES ON THE SABBATH.

Met at an early hour, and Elder J. Crawford addressed an attentive congregation from Rom. 1, part of the 16th verse. After a few minutes recess, Elder Z. Reeves delivered a discourse from Rev. XXII, 17, and Elder T. M. Bond closed the services with an appropriate exhortation and prayer.

In these solemn exercises christians were admonished to their duty, mourners were pointed to the Lamb of God, and sinners were warned of their danger. Many tears were shed, and we hope that good will be the result.

Ministers of the Mississippi Baptist Association.

EZRA COURTNEY,
SHADRACH COKER,
ZACHARIAH REEVES,
THOMAS M. BOND,
WILSON CLARK,
JESSE YOUNG,
J. D. McFARLAND,
H. McNIGHT,
MOSES SEAL,
ROLAND WILKINSON,
A. CLOY, Licentiate.

CIRCULAR LETTER.

The Resurrection of the Body.

[The following was written by Elder C. Felder, a short time before his death, which we present to you, dear brethren, as our circular this year:]

The terms risen, resurrection, &c., are variously used in the pages of revelation; but in this essay we shall confine our remarks to the resurrection of the body. For our knowledge of the resurrection of the body, we are wholly indebted to divine revelation. Our faith in this doctrine rests entirely on the testimony of God. It is not analogous to any known law of nature, that animal bodies, once dead, should be re-organized and re-animated. These effects, however, can be produced by Omnipotence, and require no greater power and wisdom than were employed to form the body at first.

The Athenians mocked when they heard of the resurrection of the dead; and the Sadducees, not knowing the scriptures, rejected the resurrection as an unreasonable doctrine; and even the Corinthians drank more or less of the same poison. But however supernatural the work may be of raising the dead, no doctrine is more unequivocally asserted in the Bible—none more emphatically and explicitly taught. The resurrection of the dead is not an unreasonable doctrine. Mr. Brown says, in his Bible Dictionary, that "the law of God is given to our whole man, and is violated by our soul and body in connection. The body, as an open part, admits of hints of good and temptations to sin. The carnal affections depending on the body, corrupt and mislead the mind. What outward actions the soul designs, whether good or evil, the body executes. When the heart is filled with hatred to God, the tongue and other bodily members are instruments to execute it. When the renewed soul loves and cleaves to the Lord Jesus Christ, the tongue utters his praise, and the other bodily members labor and endure sufferings for his sake." If these different parts of human nature share thus in actions of good or evil, it is reasonable they share together in the everlasting reward or punishment. Hence, the body must be restored to life and re-united with the soul, never more to be separated.

The apostle Paul argues the certainty of the general resurrection from the fact that Christ arose. He says, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." That is to say, the resurrection of Christ was an earnest of all; so that to invalidate the resurrection of Christ, would subvert Christianity itself; for this was the grand proof that he was the Messiah. It attested the acceptance of the atonement, and made way for his ascension, intercession, and the establishment of his kingdom.

Our assent to the resurrection of Christ is to be governed in part, though not exclnsively, by the testimony of those who were eye witnesses. In this respect the accounts given by the evangelists and apostles carry irresistible conviction. Their conduct in asserting the resurrection of Christ, is utterly unaccountable on any supposition except that of a firm belief, founded on the resistless evidence of their own senses. Like plain, honest men, they simply declared the fact. They persisted in declaring it. From what motives did they act? Did they seek for ease, or fame, or wealth, or honor? No. In asserting the resurrection of Christ, they sacrificed every thing usually esteemed among men:—they exposed themselves to reproach

and persecution, to poverty and distress. Would they have done these things, if they had not had the most incontestible evidence that Christ had risen from the dead? The immediate disciples of Christ did not seem to understand him, when he repeatedly assured them that he should die, and that he should rise again on the third day. When he was crucified, they seem to have despaired of the cause in which they had embarked. Could any but the clearest evidence dispel their doubts and revive their confidence? When they saw their Master hanging on the cross and suffering death, the greatest of all human calamities, could any trivial motive, could any probable testimony induce them to engage again in his cause and expose themselves to the vengeance of his murderers? Reason says no: common sense and common experience say no. What evidence, then, had the disciples which convinced them, dispelled their doubts, and recalled their hopes? We answer, the evidence of their senses. "To them, Christ, after his passion, showed himself alive by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

The apostle Paul had been a great enemy to Christ and his followers.—He persecuted them even unto strange cities. Yet, violent and obstinate as he was, he was finally converted of his error and became a zealous supporter of the resurrection of Christ. We may, therefore, be sure that he did not embrace it without the most impressive evidence. He had supposed this doctrine to be a fiction—a doctrine injurious to himself and his nation. His evidence he states thus: "For I delivered unto you first of all, that which I also received, how that Christ died for our sins: and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of about five hundred brethren at once: of whom the greater part remain unto the present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all, he was seen of me also." Paul had all the means necessary to produce full conviction, and he received with joy the doctrine he had labored to exterminate.

The evidences of the resurrection are as direct and full as the evidences of any fact recorded in history; and no man who sufficiently and candidly examines these evidences, can withhold his belief of the resurrection of Christ. If he can, he can disbelieve all history, without exception. If Christ be not risen, our faith is also vain—we are yet in our sins: but now is Christ risen from the dead and become the first fruits of them that slept. The first fruits are a pledge and assurance of a subsequent harvest. In like manner the resurrection of Christ is a pledge of the resurrection of the dead.

The resurrection of the dead is abundantly taught in the holy scriptures. Job, in the midst of his trouble, firmly believed, not that he should have a return of prosperity in this life, (for his words are too grand to express such an event,) but that at the last day his Redeemer should raise him from the dead, and make him, in his flesh—in the very same body he then had—to see God as his friend and portion. The devout psalmist, in anticipation of that state of happiness and glory which awaited him beyond the grave, when his body should be raised from the dead in the likeness of his Savior's body, used the following language: "As for me, I shall behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

Our Savior taught not only his own resurrection, but the general resurrection, saying to the Jews: "The hour is coming in the which all that are in their graves shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." To Martha he said: "I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live."

The doctrine of the resurrection occupied a conspicuous place in the preaching of the apostles. In the fourth chapter of the Acts, it is said of Peter and John, that "The priests and captains of the temple were grieved that they taught and preached through Jesus the resurrection of the dead." In the 26th chapter, Paul declared to king Agrippa, that the Jews had accused him on account of his hope of the resurrection of the dead, and asks: "Why should it be thought a thing incredible with you that God should raise the dead?"

To the Athenians the same apostle preached "Jesus and the resurrection." To the Corinthians he said: "God hath raised up the Lord, and will also raise us up by his own power." The Revelator uses the following language: "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works."

The resurrection of the righteous is taught more fully in the scriptures than the resurrection of the wicked. The reason of this doubtless was that believers, particularly in the primitive ages of the church, might be encouraged to steadfastness and perseverance. Paul said to the Romans: "If the Spirit of him that raised up Jesus from the dead dwell in you, he shall also quicken your mortal bodies, by his Spirit that dwelleth in you." To the Phillippians he said of Christ: "Who shall change our vile body, that it may be fashioned like unto his glorious body."

That the same body will be raised, is evident from the very nature of a resurrection; for if the same body was not raised, it could be no resurrection, but a new creation. It is their bodies that were once vile and mortal, diseased and dead, that bore the image of the earthly Adam, that shall be raised, and changed into the image of the heavenly Adam, and suited to that spiritual and immortal felicity to which they shall be admitted. Although death and the grave will retain their captives until the morning of the resurrection, the Captain of our salvation has vanquished death, and by his burial sanctified the grave to all believers; and his resurrection assures them that their bodies shall be raised in the triumphs of glory; their victory over death and the grave will be honorable and complete; they will be prepared for that heavenly felicity and those enjoyments in which angels are associated; and they will resemble the glorified body of the Lord Jesus. A similar change to that which will take place at the resurrection of the just, will also be made in the bodies of those who shall be found alive at the day of judgment; for "flesh and blood," the human body in its present form and with its present animal wants and infirmities, "cannot inherit the kingdom of God," or partake of its pure and refined pleasures. This change will be effected in a moment, in the twinkling of an eye, when the voice of the archangel and the trump of God shall be heard by all the dead, and they will be raised to life. Then the bodies of the living believers will be

changed from natural to spiritual, from mortal to immortal, and from corruptible to incorruptible, and fitted for all the active services, the purest delights, and unfading glories of the celestial world. In the language of the apostle to the Thessalonians: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Then will the righteous shine forth as the sun in the kingdom of their Father, exclaiming: "Death is swallowed up in victory! O grave, where is thy victory! Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Then they'll praise, and shout, and sing,
And make the heavenly arches ring.

Then will they join the innumerable company of angels in adoring the divine perfections, and in praising God and the Lamb, ascribing glory, and blessing, and praise, and power unto him forever and ever. Even their bodies, though once vile and laid in the grave, will be like the glorious body of Christ: they shall appear in both soul and body, without fault, before the throne, and without spot, or wrinkle, or any such thing. "It doth not yet appear what we shall be, but we know that when we shall appear we shall be like him, for we shall see him as he is."

The resurrection of the wicked is not taught with the same frequency, but with equal clearness in the holy scriptures, with that of the righteous. The prophet Daniel used the following language: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Our Savior taught the resurrection of the wicked in saying: "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And John, in the Revelations, expressed himself thus: "And the sea gave up the dead which was in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to his works, and death and hell were cast into the lake of fire: this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." That the wicked will be raised by the same power, and in virtue of a bodily or natural relationship in which they stand to Christ: he having taken upon him the seed of Abraham. "For since by man came death, by man (the man Christ Jesus) came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive, but every man in his own order." That the resurrection of the dead will be as much the result of Christ's death and resurrection, as will be the resurrection of the righteous. But it is worthy of remark, that all men will be considered in that day either as in Adam or in Christ; and the righteous being in Christ, who lived and died and rose again as their surety, representative, and intercessor at the throne, they being one in union with him, will consequently rise to the resurrection of life,

and be admitted into the full fruition of glory. But the wicked not being found in Christ and with his righteousness on, but in Adam, that is to say in his depravity, corruption, and guilt, will be raised by the power of Christ, as judge of the universe; but it will be to the resurrection of damnation: by which we are to understand everlasting shame, contempt, and endless torment. While hell shall give up its departed souls, the earth and sea shall produce their bodies, and soul and body will exist eternally under the wrath of God.

Eternity! O dreadful sound,
To wretched, dying men.

Who can reflect upon the wretched and deplorable state of the wicked—who can contemplate the agonies of an awful hell, and the endless duration of that torment which will be the portion of the wicked, without painful sensations—without exclaiming in the language of a prophet in addressing sinners: "Turn ye, turn ye, for why will you die."

Table showing the Condition of the Churches.

TIME OF MEETING.	CONTRIBUTIONS.	Minister	Total Number of Members	Dismissed	Died.	Restored	Excluded	Received by letter	Baptized	POSTOFFICE.	DELEGATES.	CHURCHES.

Table showing the Condition of the Churches.

CHURCHES.	DELEGATES.	POSTOFFICE.	Baptized	Received by letter.	Excluded	Restored	Died.	Dismiss'd	Total No. Members	Ministers	CONTRIBUTIONS.	Copies Minutes.	TIME OF MEETING.
New Providence, Amite co.,	R. Thompson, T. R. Cheatham,	Liberty,	1	—	—	—	2	—	63	1	$6 00	60	Fourth Sabbath.
Ebenezer, - - -	T. M. Bond, L. Perkins,	Toler's,	10	1	1	—	2	2	77	1	5 50	—	Third Sabbath.
East Fork, - - -	R. B. Dickey, J. W. Felder,	Liberty,	1	2	—	—	1	1	62	—	5 00	70	Second Sabbath
Zion Hill, - - -	Isaiah Cain, A. Butler,	Liberty,	2	2	—	1	—	5	35	—	3 00	35	
Shiloh, - - -	W. F. Dyson, - - -	Centreville,	3	3	—	—	—	—	63	—	3 12½	36	
Gallilee, - - -	J. Jones, G. P. Claughton,	Centreville,	2	1	—	—	—	3	45	—	6 00	50	Second Sabbath
Hopewell, - - -	Elihu Gresham, - - -	Meadville,	1	2	—	—	1	1	27	—	6 00	25	Second Sabbath
Marshall, - - -	William F. Cain, - -	Liberty,	—	1	1	—	—	1	34	—	2 85	30	
Salem, - - -	B. Carter, - - - -	Holmesville,	—	—	2	—	2	5	37	—	3 00	25	
Friendship, Pike county,	F. Young, - - - -	Holmesville,	—	1	—	—	—	—	35	1	3 52½	30	
Ramah, - - -	Wilson Clarke, - - -	Liberty,	—	1	—	—	—	1	13	1	2 52½	12	
Jackson, - - -		Jackson, La.,	30	1	—	—	2	3	93	1	2 00	30	
Mount Pleasant, - -	Z. Reeves, James Price,	Holmesville,	—	—	1	—	—	—	42	1	5 00	50	Fourth Sabbath.
Liberty, - - -	A. M. Lee, W. Z. Lee,	Liberty,	—	3	—	—	—	2	97	1	6 00	75	1st and 3d Sab.
Mount Zion, Franklin co.,	Willis Cotton, A. Cloy,	Meadville,	2	1	—	2	1	3	36	1	3 00	35	Third Sabbath.
Friendship, Franklin co.,	A letter, but no delegates,	Brookhaven,	—	3	1	1	1	3	30	—	4 00	30	Fourth Sabbath.
Spring Hill, - - -	A. Richmond, T. W. Scott,	Locust Hill,	2	—	—	—	1	8	25	—	5 00	35	
Bethany, - - -	Thomas G. Bailey, - -	Lindon,	—	—	2	—	—	5	15	—	2 00	15	
Mount Zion, Copiah co.,	L. Smith, J. Minton, - -	Brookhaven,	—	—	—	—	—	—	23	—	4 00	30	
Bogue Chito, - - -	J. Thomas, - - -	Holmesville,	—	2	1	—	—	—	74	—	6 00	35	
Mount Moriah, - -	A letter, but no delegates,	Brookhaven,	2	2	—	—	—	6	31	—	4 00	25	
Sarepta, - - -	C. Stewart, Elihu McCaa,	Meadville,	2	1	—	—	—	—	17	1	4 00	20	Third Sabbath.
New Salem, - - -	J. D. McFarland, B. Miles,	Williamsport,	8	43	2	—	1	6	61	1	5 00	25	Second Sabbath
Pierce's Creek, - -	W. Rule, R. Tickell, - -	Woodville,	—	4	—	—	1	—	54	—	4 00	40	
Mount Olive, - -	M. Seal, W. C. Smith, - -	Liberty,	7	—	—	—	—	—	14	1	3 00	30	Fourth Sabbath.
			73	74	11	4	15	55	1103	11	$102 52½		

MINUTES.

HOPEWELL CHURCH, Franklin co., Sept. 30, 1848.

The Mississippi Baptist Association met with the Hopewell church, Franklin county, on the 30th day of September, 1848.

The introductory sermon was preached by elder J. D. McFarland, from 2 Cor., v, 20: "Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God.

After a few minutes' intermission, the delegates assembled in the house, and elder J. Crawford led in prayer.

Elders H. McKnight and A. McKenzie were appointed reading clerks.

Called for and read letters from twenty-two churches, minuted their statistics, and enrolled the names of their delegates.

The Association was then organized by electing Elder Z. Reeves moderator, and G. P. Claughton clerk; brethren I. Cain and C. Stewart tellers.

1. Called for and read the rules of decorum.

2. The door was opened for the reception of members.

3. Appointed a committee to arrange preaching during this meeting, viz.: brethren J. Scott, J. Sojourner, F. Young, and C. Stewart.

4. The following correspondence was received from sister Associations, and the right hand of fellowship extended to their delegates by the moderator, viz.:

Pearl River—A letter and package of minutes, by elders J. Crawford and W. Fortinberry.

Eastern Louisiana—A package of minutes, by elder G. Mullins.

Union—A letter and package of minutes.

5. Appointed a financial committee, viz.: brethren D. Perkins, A. W. Cain, and K. R. Webb.

6. The committee on preaching reported that elders J. Crawford and W. Fortinberry preach on Lord's day, and that elder T. M. Bond close the services of the same.

7. Appointed a committee of arrangement and revision, viz.: elders S. Coker, H. McKnight, A. McKenzie, and W. Clark, with the moderator and clerk.

8. Appointed a committee to write an obituary notice on the death of elder Jesse Young, viz.: elder T. M. Bond, H. McKnight, and brother C. Stewart.

9. Appointed brethren to write corresponding letters to sister Associations, as follows: Elder A. McKenzie to the Union, elder H. McKnight to the Eastern Louisiana, and elder T. M. Bond to the Pearl River.

10. Appointed corresponding messengers to sister Associations, viz.:

Elders W. Clarke and M. Seal to the Union, elders H. McKnight and R. Wilkinson to the Eastern Louisiana, and elders S. Coker and Z. Reeves to the Pearl River.

11. The delegates appointed by this body at its last session to meet in convention with the Pearl River and Mississippi River Associations were called on to make their report, but not being prepared at this moment, elder Z. Reeves was requested to make a short statement of the same, which gave satisfaction, whereupon bro. K. R. Webb was appointed to write a corresponding letter to our sister, the Mississippi River Association, and elders J. D. McFarland, A. McKenzie, and Z. Reeves be our messengers to the same.

12. The stand being occupied since the introductory sermon by elders W. Fortinberry and G. Mullins.

13. Adjourned till Monday morning, 9 o'clock.
Prayer by bro. McKenzie.

MONDAY MORNING, 9 o'clock.

Met pursuant to adjournment. Prayer by bro. McKenzie.

The roll was called.

The committee of arrangement and revision made their report, which was received, and the committee discharged.

The delegates appointed by this body, at its last session, to meet in convention with the Pearl River and Mississippi River Associations, made their report, which was unanimously adopted, and is as follows:

To the Mississippi Baptist Association.

14. The undersigned persons, appointed delegates by your body, in session last year, to meet in convention with the Pearl River, Mississippi River, and Eastern Louisiana Associations, for the purpose of settling the difficulties existing between this and the Mississippi River, beg leave to report, that we performed the services assigned us, and that after full and free investigation and explanation, the difficulty was fully and satisfactorily settled, so far as we are concerned.

ZACHARIAH REEVES.
T. M. BOND.
WILSON CLARK.
G. P. CLAUGHTON.

15. The committee appointed to write an obituary notice on the death of elder Jesse Young made their report, which was adopted, and is as follows:

The committee appointed to prepare an obituary of the death of elder Jesse Young, lately deceased, beg leave to offer the following: It is with feelings of deep regret, that this Association has been informed of the death of our beloved brother, elder Jesse Young, lately deceased, who departed this life since the last meeting of this body, on the 28th of May last. Our deceased brother was a native of the State of South Carolina, and emigrated to this State in 1811, professed a hope in the Lord and Saviour, and was baptized, in the year 1813, and was ordained

a minister of the gospel on the 5th day of August, in the year 1827, at Mars Hill church, in the county of Amite, in this State. He served as a private in the war of 1812, and distinguished himself among that glorious band of patriots who perilled their lives in defence of our beloved country. As a minister of the blessed gospel of the Saviour, bro. Young was remarkable for zeal and ability. His labors, as such, were indefatigable, and greatly blessed. As one of the pioneers of the gospel, he was greatly instrumental in promoting the Redeemer's kingdom in the southern portions of this State, and in the destitute sections of Louisiana. Under various circumstances, in heat and cold, sunshine and rain, he proclaimed the truths of the gospel to a dying world, and ceased only from his labors when he was called away to reap the reward of the righteous—an inheritance among the saints. The deceased was a prominent member and promoter of the various religious and benevolent institutions established by our denomination, and was emphatically a living aspirant of missionary principles. Therefore,

Be it resolved, whereas, it has pleased Divine Providence to remove from us, by death, our deceased brother, elder Jesse Young, that while we deeply deplore the death of our lamented brother, we bow with humble resignation and submission to the will of God; that in the death of our brother, we feel that the church of Christ has lost a useful member, and this Association one of its most excellent ministers; that we tender our sympathies to the bereaved family of our deceased brother, and pray God to sanctify unto them this afflicting dispensation of his providence.

16. The financial committee made their report, which was adopted, and is as follows:

Dr.

To this amount in hands of the treasurer,	$51 29
Amount refunded by Mississippi Baptist,	10 00
Contribution by the churches at this session,	100 79
	$162 08

Cr.

By this sum paid J. Young,	$10 00	
" R. Wilkinson,	14 00	
Paid for printing these minutes,	40 00	
Paid for superintending the same,	15 00	—79 00
Balance in the hands of the treasurer,		$83 08

17. Letters of correspondence to sister Associations called for, read, and adopted.

18. The committee on preaching reported brethren H. McKnight and T. M. Bond to preach to-day, in the order of their names, and bro. A. McKenzie to close.

19. Appointed bro. W. F. Cain as assistant clerk.

20. A query from the New Providence church—Is it according to gospel order to receive members from the Campbellites, without re-baptism? Whereupon, the following brethren were appointed to draft an

answer, viz.: S. Coker, W. Clark, C. Stewart, A. McKenzie, and H. McKnight, who reported as follows:

That we consider it improper to answer the question in the form presented; but recommend, for the satisfaction of that, and all the other churches composing this Association, the adoption of the following resolution:

Resolved, that this Association deem it unscriptural for a church to receive a person as a member from the Campbellites, Reformers, or any other denomination, without baptism.

21. A query sent from the New Salem church—lost.

22. WHEREAS, this Association does not transact missionary business, therefore,

Resolved, that we recommend to the favorable attention of the churches, the Missionary society in its bounds, as affording a facility through which they may carry out their benevolent designs on that subject.

23. *Resolved*, that this Association tender their unanimous thanks to the brethren, sisters, citizens, and brethren of other denominations, for the remarkable kind and hospitable manner in which they have entertained us and the congregation during our stay among them.

24. *Resolved*, that the superintendent for the printing of these minutes be instructed to send them to the Mississippi Baptist, at Jackson, provided that one thousand copies can be had for four dollars per page.

25. WHEREAS, this Association, at her last meeting, authorized elder T. M. Bond to publish, in book form, a file of the minutes of this body, from its commencement up to the present time, which work is now reported to be in type, therefore,

Resolved, that we earnestly recommend to our churches and friends generally to purchase the work, and render any other service that may be in their power to the publisher, to prevent it from being a pecuniary loss to him.

26. Appointed elder A. McKenzie to preach the next introductory sermon, and elder Z. Reeves to be his alternate.

27. Appointed elder H. McKnight to prepare a circular letter, and present it to this body, at its next session.

28. Appointed G. P. Claughton to superintend the printing and distribution of the minutes of this Association, and that he be allowed fifteen dollars for his services, and call upon the treasurer for funds to defray the expenses thereof.

29. WHEREAS, the Pearl River Association has recommended to this Association the meeting of a convention, to prepare an article of faith and rules of decorum, so that uniformity of article and rules of decorum may exist among our Associations and churches, and to appoint and send messengers to the same,

Resolved, that we cordially approve of the object and convention contemplated, and that we appoint a committee to select seven suitable delegates to meet in said convention, at the time and place appointed by said Pearl River Association, viz.: at Hopewell church, Copiah co., on Saturday before the first Sabbath in August, 1849; said delegates to report at our next meeting.

The following brethren were appointed a nominating committee, viz.: I. Cain, A. Butler, and D. Perkins, who nominated elders S. Coker, Z. Reeves, W. Clark, H. McKnight, A. McKenzie, J. D. McFarland, and M. Seal as delegates to said convention.

30. *Resolved*, that in future the introductory sermon be preached at 11 o'clock, A. M.

31. *Resolved*, that we hold our next meeting with the Bogue Chito church, Pike county, commencing on Saturday before the first Lord's day in October, 1849, at 11 o'clock, A. M.

The minutes were read and corrected.

The Association adjourned. Prayer by elder S. Coker.

Z. REEVES, moderator.

G. P. CLAUGHTON, clerk.

EXERCISES ON THE SABBATH.

Met at an early hour, and elder J. Crawford addressed an attentive congregation. After a few minutes recess, the congregation again seated themselves, and were addressed by elders Wm. Fortinberry and T. M. Bond. In these solemn exercises, the divinity of Christ was most beautifully set forth, with the object for which he came into this world, and sinners were faithfully warned of their danger, and invited to him as the all mighty and only Savior.

Ministers of the Mississippi Baptist Association.

EZRA COURTNEY.
SHADRACH COKER.
ZACHARIAH REEVES.
WILSON CLARK.
A. McKENZIE.
HAMILTON McKNIGHT.
J. D. McFARLAND.
MOSES SEAL.
ROLAND WILKINSON.
WILLIAM THOMPSON.

A. CLOY, LICENTIATE.

Table Showing the State of the Churches.

CHURCHES.	DELEGATES.	Baptized	Received by letter	Excluded	Restored	Dead	Dismissed	White members	Colored members	Total number	Ministers	Copies Minutes	Contributions	POSTOFFICE	Sabbath

Table Showing the State of the Churches.

CHURCHES.	DELEGATES.	Baptized	Received by letter.	Excluded	Restored	Dead.	Dismissed	Whites.	Colored.	Total number.	Minister's	Copies Minutes.	Contributions.	POSTOFFICE.	Sabbath meetings.
New Providence, Amite co.,	J. M. Thompson, A. W. Cain,	25	5	1	6	1	5	77	15	92	2	50	$5 00	Liberty,	Fourth Sabbath.
Ebenezer, - -	D. Perkins, T. J. Anders, -	1	2			2	5	54	24	78		60		Tolers,	First.
East Fork, - -	J. C. Wilson, R. B. Dickey,	7	1				1			69		50	5 00	Liberty,	Second.
Zion Hill, - -	A. Butler, sen., I. Cain, -	3	5		1	1		32	11	43		40		Liberty,	Third.
Shiloh, - -	A letter, but no delegation, -			1		2		9	52	61		24	2 00	Centreville,	First.
Gallilee, - -	A. McKenzie, G. P. Claughton,	49	4	1	3	1	4	84	11	95	1	75	3 00	Centreville,	Second.
Hopewell, - -	J. Scott, J. Lee, - - - -	3	4				1	29	67	36		50	6 00	Meadville,	First.
Marshall, - -	Wm. F. Cain, - - -			2	2		3	27	1	28		25		Smithdale,	
Salem, - -	B. Carter, P. Bond, - -					1	3	25	10	35		25		Holmesville,	Third.
Friendship, Pike county,	F. Young, S. Cubston, - -	3								17		25		Holmesville,	
Ramah, - -	Wm. Pate, Wilson Clark, -		1	3	1	1	16			16		16		Smithdale,	First.
Jackson, - -	Not represented, - - -	2	2	1											
Mount Pleasant, - -	Z. Reeves, J. Reeves, - -														
Liberty, - -	H. McKnight, K. R. Webb,														
Mt. Zion, Franklin county,	A. Cloy, J. H. Fleming, -	20	1		3		1	38	3	41	1	50	5 00	Holmesville,	Fourth.
Friendship, Franklin co.,	Wm. Thompson, Wm. Smith,							94	27	121	1	60	6 00	Liberty,	First and third,
Spring Hill, - -	J. Sojourner, A. Richmond,	3	2	1			2	29	7	36	1	35		Meadville,	Second.
Mt. Zion, Copiah county,	L. Smith, J. Edwards, - -	1	2	1		1		22	2	32	1	25	3 00	Brookhaven,	Fourth.
Bogue Chito, - -	J. Walker, J. Thomas, -	3	2	1			1			24		20	3 00	Locust Hill,	
Mount Moriah, - -	S. Coker, - - - - -	5			1	1	3	59	17	29		25	4 00	Brookhaven,	
Sarepta, - -	C. Stewart, C. Stewart, -		4					34	1	76		40		Holmesville,	First,
New Salem, - -	J. D. McFarland, - -		2			1				35	1	25		Brookhaven,	Third.
Pierce's Creek, - -		3		1		2	2	14	46	18		20	4 00	Malcom,	Fourth.
Mount Olive, -	M. Seal, Wm. Causey, -	2	7					17	6	60	1	75	10 00	Williamsport,	First and third.
										23	1	30	3 00	Liberty,	Fourth.